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On the way Yasy lagged behind, for he had found a girl whom he married. -- The mother sent Cuarahý to fetch his brother. Cuarahý observed that this was a bad girl, freed his brother from these bonds, and led him away to the gates of heaven, where Nhande-Sý was already waiting for her sons.

The three desired admission into heaven, but Nhande-Rû-Vussú refused because the boys were not his. He became violently angry and scolded mother and children. They, however, did not cease begging. God finally took pity on his wife and let her into heaven, but not the boys. --

Cuarahý and Yasy returned to earth. In doing so, they met their father, Curussú-Nheengatú. He created a new heaven for his sons, where they can live throughout eternity. --

/229/ Cuarahý was henceforth called Nhanderykey.

Curussú-Nheengatú made a cross and placed rings around it. Every day he added a new ring until the earth was finished. -- He was assisted in this work by his wife, Ivoty (flower), who bore this name because she suckled her children with nectar instead of milk; for her breasts were flowers, not like the breasts of other women. She is also called Mardf.

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The human body with outstretched arms is the image of the cross. --

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The Caluás picture Nhande-Rû-Vussú, Curussú-Nheengatú, and Nhanderykey as adorned with feather diadem and feather belt, the gourd rattle in their hands and the lip-plug in their lower lips. Curussú-Nheengatú, in addition, has a cross on his chest. -- Therefore these objects are sacred and are called "things of our lord." --- /Fig. 8 appears here./

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Nhande-Rû-Vussú has a daughter who is called Tupa-Sý. She was abducted and married by Mbaé-Yara (lord of things).

Many children issued from the marriage. Mbaé-Yara, also called Mbaé-Rû (father of things), is the creator of the nations. He created them in the following way: He beat one of his sons so violently that his tongue became dislocated and he began to speak Portuguese; he became the ancestor of the Brazilians.

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Fig. 2. Greeting ceremony upon the arrival of an honored guest: the men with the gourd rattles dance in front of the cross in the ground and recite the greeting formula; at the extreme right, a woman with the tacumbú.

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Thereupon Mbaé-Yara likewise beat his second son, and he began to speak Spanish and thus became the ancestor of the Argentinians and all peoples who speak Spanish. He treated all his sons in the same way, and thus the various languages and the various nations arose. Only with the youngest son were matters different: in spite of cruel beatings, his tongue did not become dislocated, and thus he became the ancestor of the Paraguayans whose language is Guaraní. Mbaé-Yara is also divine, but all his adornment is of iron. --

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/230/ The spirit of evil is Anhá. Once he arranged a dance festival and invited Cuarahý and Yasy to it. The brothers appeared, though Cuarahý was very suspicious. He warned Yasy and forbade him to dance. But he did not obey. While he was dancing, he was suddenly seized by Anhá and thrown into the

648 little beyond casual inspection and brief questioning of the local officers.
 657 Taquapiri has a *capitão* and a *sargento*, in part selected and by necessity approved by the *encarregado*.¹¹⁹ *Sargento* and *capitão* have tacitly understood, though quite limited, authority and prerogatives now but no pay, badge of office, nor other special considerations. If any difficulty arises which could not conceivably die of its own accord, the *encarregado* may be compelled to intervene; otherwise, he might not even hear of it or would choose to ignore the report. The *encarregado* of "Benjamin Constant" stated in 1943 that he had not been visited by nor himself gone to see the chief of the region of which his post is an administrative part for a considerable number of years. All in all, the policy of the SPI toward the Cayuá is largely a passive or negative one, at least in its net effect. Certainly no program was in evidence which was calculated to introduce large-scale, consciously directed change. That undirected change of significance may come about in any case, however, is quite evident from the visible results of SPI activity or lack of it.

648 By far the most important single channel of acculturational influence at
 464 the present is the practice of local settlers to employ Cayuá to work for them in their clearings (*roças*) as "peons" (*peões*). The employment of Indians is not necessarily linked to any large-scale activity which makes it indispensable for the settlers to have more labor than their own families provide but is partly related to prestige factors in the local Neo-Brazilian culture.¹²⁰ At any rate, the practice results in a larger number of contacts between Neo-Brazilians and Cayuá (men) and for longer periods of time than any other of the gamut of local white-Indian relations. Although great intimacy could hardly be claimed for the relations of *peão* and *patrão*, they are at least as intimate as any others between Cayuá and settler. The *peão-patrão* relationship is discussed in detail under a subsequent heading (see pp. 75-78), but it may be emphasized here that men are almost exclusively involved in these inter-ethnic relations. At Taquapiri only a handful of men speak Portuguese with any proficiency, and many speak it not at all. But there is not a single woman in the village who can speak Portuguese (or Spanish) except for a few loan-words, mostly borrowed along with the alien culture traits to which they refer.¹²¹ Thus among the Cayuá, as in many places elsewhere in the world, where comparable acculturational situations have occurred, the women are perforce the cultural conservators.

¹¹⁹ The use of these titles, largely as honorific appellations, seems to derive from the early colonial period when the Europeans sought to curry favor with certain individuals by thus flattering them.

¹²⁰ Cf. Watson, V. D., 1945, pp. 159-160.

¹²¹ The same acculturational difference between men and women may not everywhere be as great among Cayuá, but the condition generally holds.

464 Neo-Brazilian and oftentimes he may be accompanied in this or supervised by
 648 the settler himself. Supervision is not usually necessary from the point of view
 [465] of the Neo-Brazilian in order to get his money's worth, however, because pay
 is almost always on a piece-work basis. The only known exceptions are unusual
 • [191] types of work for which no standard of pay exists. Without exception, the
 Cayuá who speak the best Portuguese or Spanish (this is a border region) are
 those who work in *changa*. Men almost exclusively are involved in this type of
 * [177] acculturation, and the linguistic difference between men and women seems to
 [562] give some measure of the acculturation differential between them. No Taqua-
 piri woman speaks Portuguese; not all men do either, and few men speak the
 language well, but some do.

648 A limited sort of paternalism grows up in the case of some of the longer
 464 standing relationships of *peço* and *patrão*, that is, in cases where the same *peço*
 466 works consistently for the same Neo-Brazilian. It is usually to the interest of
 the settler (though all do not agree) to find a good worker and to make that
 individual feel attached to him. Thus he can always count upon a *peço* when
 he needs work done. Sometimes this attachment is accomplished by the well-
 known "continued indebtedness" hold. In this the settler, at the end of a
 period of work, arranges to have the Cayuá still owing him something. Conse-
 quently the *peço* must return there to work the next time rather than find
 another *patrão* whom he might possibly prefer. Other times, however, a definite
 effort is made by the *patrão* to create the impression that he is looking after
 the peon's best interests, that he will take care of him as far as seeing that the
 Cayuá is kept in cloth and salt, has a machete, and similar paternalistic rela-
 tions. A Cayuá who accedes to such a continued relationship is known, natu-
 rally, as an "*indio bom*," somewhat as in the South of the United States certain
 lower caste individuals are distinguished as "good" Negroes. Often the settler,
 or more likely his wife, will "baptise" the children of the *peço*, in other words,
 suggest Brazilian Christian names to give them. Between such individual
 Cayuá and settlers there is a limited and highly circumscribed intimacy, a
 friendship between unequals. Such friendship cannot exist between the average
 Cayuá and the average Brazilian who usually have very little or nothing to do
 with each other, though there may often be some mutual knowledge of names
 and the more obvious personal details. A third to a half or more of the Cayuá
 at Taquapiri who consistently work in *changa* have more or less fixed relations
 with particular *patrões*, though these may not run more than a few years in
 some cases. Some of the rest may work as much in *changa* but do not work as
 constantly for any one *patrão*. As the time of year approaches when they need
 cloth or other trade goods and feel that they can give a week or so from their
 own work, unattached *peços* are more likely to go out looking for *changa* with
 the first settler to offer a satisfactory arrangement. *Peços* with steady *patrões*
 are somewhat more subject to the plans of their particular employers.